Rev. A. Alexander

THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 9.—VOL. VI. LEXINGTON, KY. WEDNESDAY, SEPTEMBER 2, 1829. WHOLE NO. 269.

RELIGIOUS.

From the Quarterly Register and Journal of the American Education Society.

HINDRANCES TO PIETY IN YOUNG MEN PREPARING FOR THE MINISTRY.—BY DR. ALEXANDER.

To the Secretary of the American Education Society.

SIR,—You inquire, "*What, in your judgment, are the principal hindrances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?*" I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and, of all who are already invested with the office; but especially, it imperiously demands the solicious and unceasing attention of those, who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments, of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class, who are occupied with studies preparatory to the ministry. The question seems to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the gospel, who are not eminent in piety; and, no doubt, a large part of the evils which afflict the church of Christ, may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety, which exists among the best of his own flock. It often happens, that obscure christians are so much farther advanced in the experience of religion, than their official teacher, that he might profitably sit at their feet and learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers, who were in Christ before they were born.—But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books; and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires, that I should state a fact, far more deplorable and fatal, than the one mentioned above. It is, that many persons enter this holy office, who are entirely destitute of piety. What the hindrances in the way of such are, to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose, that this is a fact; and altogether improper to mention it in this public manner. I know, indeed, that there is a sensitiveness in many ministers, on this subject; and while they admit and teach, that there are many hypocrites in the communion of the church, they are not fond of hearing that the same is the fact, in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects, in a worse condition for improvement in personal piety, than any other persons. They are left, as it were, to themselves, and no one has it as his duty, to superintend their spiritual progress. If they are deceived, they commonly hug the delusion, until death breaks the fatal enchantment. As they are but seldom warned from the pulpit, they ought to be faithfully dealt with from the press. I do not wish it to be supposed, however, that I desire to become the censor of my brethren. I am truly very unfit for such an office, and would greatly prefer being a disciple, to being a teacher.

But to return to the case of young men preparing for the ministry. If my observation has not deceived me, there are several classes of persons who seek the ministry, without possessing genuine piety.

There are a few,—and I hope but few—who prepare for this office, precisely, with the same views and feelings with which they would prepare to be lawyers or physicians. They think that the office is useful and honourable, and affords a decent competency, with more leisure for literary pursuits, and more seclusion from the noise and bustle of the world, than most other professions; or, actuated by ambition to appear as orators before the public, they imagine, that the pulpit is a fine theatre, to make a display of talent and eloquence. Such men never think of the conversion of souls, or the care of souls. They may, however, please themselves with the thought, that they will be able greatly to improve the moral character of the people, and communicate much religious instruction, which will be profitable to all classes.

The next description of those who are found entering the sacred office without piety, are such as have received, what is called a religious education: who have been instructed in the doctrines of the Bible, and have been restrained from vice, and accustomed to the performance of all external duties. Young men of this class are commonly strictly conscientious and often more rigidly exact in attendance on outward services, than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those, who have been brought up with care, in the church. Such, at any rate, are the practical opinions of many, who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry, without any real piety. They are persons who profess conversion, and often speak of their change, as remarkable They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened; and, also, in what language careless sinners must be addressed; and they will set up their own judgment above that of ministers of learning and long experience, and despise every thing which does not exactly accord with their own methods. I would not insinuate, that all young men who fall into mistakes about the proper method of conducting revivals, are destitute of true piety; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostacy to vice, or, their fall into soul-destroying heresy.—But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the gospel. They are filled with spiritual pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them, in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past Satan opposed revivals, by stirring up formalists and wordly professors to revile them; but, now, he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

But I seem to be digressing from the appropriate subject of my letter.—I am requested to express my opinion of the hindrances which exist in the way of the attainment of eminent piety, by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men, in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They, too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth; but when, instead of this, we come into the world, diseased; or are crippled, or rendered rickety by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Some how or other it occurs, that few christians at this day, seem to have a deep foundation for their piety.—In most it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith, in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its commencement, and see whether any thing can be done, to radicate the principle more deeply, and to obtain a more vigorous exercise of faith, from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They are too much in public, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the public mind, during which, it is exceedingly difficult to distinguish, between those who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear, that, often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience combined with lively sympathy. But all these when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent.—There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into public notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to deep conviction of sin. There is an importunate desire in awakened persons, to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be forever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remaks, is, that the spiritual health and vigour of many, are injured, by too great officiousness, in those who attend on them as guides; and by injudicious treatment the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air.—Now, as most of our candidates for the ministry come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interferenee of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties, in public, and are often injudiciously pressed to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment of their religious character. I have known several instances of young men apparently destroyed in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The prospect of rising from a low mechanic trade, to learning, eloquence and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up, and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince, that their piety, is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

(To be concluded next week.)

From the Philadelphian.

"UNION OF CHURCH AND STATE"

The people of our beloved country having had full evidence of the excellency of the present constitution, which guarantees civil and *religious* liberty to every class of our citizens, justly abhor the idea of giving to any one of the various denominations of Christians, that exist among us, a preference above the rest. That they should be jealous of their right, in this particular, is not a matter of astonishment. If *real* danger is to be apprehended from the movements of any one sect, it is proper that the alarm should be sounded in season, that the aspirants for civil power, may be frustrated in their unhallowed intentions, and be held up to the reproach and indignation of every lover of freedom.

It can no longer be concealed, that such a charge is preferred against the Presbyterian denomination. If this was not a matter of public notoriety; if it was not credited by many virtuous, and respectable individuals in our land, I would not trouble you, Mr. Editor, to insert this communication in your paper.

To bring a charge of such an odious nature against any religious body of men in this country, there ought to be clear and decisive testimony to support it. But I am fully persuaded that no such testimony can be adduced, *because it does not exist.* There is evidence sufficient to satisfy my mind, that the Presbyterians do not *wish to unite Church and State*, or if they do wish it, *that they cannot believe it will ever take place.*

That they do not *wish it, appears from their declarations*, and their *conduct.*

As to their declarations, we have the clearest proof that can be asked. In their confession of faith, which was adopted by the highest judicatory of their church in May 1805, they state, when speaking of civil magistrates, (see Chap. 23) they ought not "in the least to interfere in matters of faith," and ought not to "give the preference to any denomination of Christians above the rest." Every minister at his ordination professes to believe this doctrine, as warranted by the word of God; if therefore he desires that his church should be incorporated with the state, he is insincere in his profession, and is unworthy of confidence.

In perfect accordance with this article of their faith, the General Assembly, in a letter to the members of the Protestant Churches in France, bearing date, May 1828, (see printed minutes of General Assembly of 1829) say, "We have no connexion, directly or indirectly, with the State. The civil constitutions of our country preclude such connexion, and the General Assembly most cordially rejoice that they do so, being fully persuaded from all their experience, that every species of connexion between the Church and the State, is so far from being an aid, that it is really an obstacle to the progress of pure and undefiled religion. All that we desire, in reference to this matter, we are thankful to God that we enjoy,—*equal* protection in the exercise of all our rights, with our brethren of all religious denominations."

During the late sessions of that venerable body in this city, this subject was agitated in consequence of certain reports having gone forth, that they were aiming to make their's, the national religion; and although many expressed their sentiments, not a single individual, either clergyman or layman, was heard to advocate such a measure: on the contrary with one voice, they declared that those reports were false, and imputed motives to them, which they disowned, and reprobated.

Not long since the Rev. Dr. Ely, under his own signature, appeared in the public papers, and for himself and his clerical brethren, most positively denied this charge, and asserted that he and they were ready to oppose with all their power any attempt of this kind, from whatever quarter it might arise.

If the declaration so unequivocal, and expressed in language so decisive, that it is not the wish of the Presbyterian Church to unite with the State, be not conclusive on this point, nothing more can be said, that will settle this question. If any inferior judicatory, or any individual minister has expressed a different opinion, the fact has never come to my knowledge, and it is no more than common justice that the culprits should be exposed, and not to let the innocent suffer with the guilty.

But their accusers may be ready to admit, that they have never *avowed* this to be their intention, yet their conduct manifests, that they are struggling to gain an ascendancy over every other denomination, and in due time they will incorporate their Church with the State.

What then is their *conduct*, from which such fearful consequences are to be apprehended. What are they *doing*, that discovers their ambitious intentions? Why, they are scattering tracts in every part of the land, and organizing Sabbath schools in every district, so that, in a little while, they will have the whole country under their controul. Such is their object, and in this way, they propose to accomplish their evil intentions. Let us for a moment examine this reasoning.

How is the American Tract Society constituted, from which issue those tracts, that are to make all our population Presbyterian? It embraces, as its members, its officers and its supporters, the Congregationalists, the Episcopalians, the Presbyterians, Lutherans, Dutch Reformed, Moravians, Baptists and German Reformed, and perhaps some other denominations of evangelical Christians. Its committee of publication is composed of five persons, representing five of the above denominations, any *one* of whom has a *veto*, and can prevent the approval and publication of a Tract. The consequence of which is, that no tract is published by the Parent Society, or circulated by any of its Branches or Auxiliaries, that is offensive to any sect connected with the Society.—If an opposite course was pursued, it would immediately subvert the grand principle of its constitution. Nothing of a *sectarian* nature appears in its publications.—How then is Presbyterianism to be promoted by the American Troct Society any more than any other "ism," when nothing peculiar to that denomination is contained in any of its Tracts? With equal propriety it might be alleged, that that institution, is intended to advance the peculiar interest of either of the other sects connected with it, as that it is devoted to Presbyterianism. But it will be asserted, that the Presbyterians are more active, and contribute more to its funds, than any other denomination, and therefore it must be a sectarian establishment. Admit this fact to be true, and the conclusion by no means follows, that it is either a Presbyterian concern, or is calculated to promote their cause. The readers of those tracts, upon whom the influence is intended to be produced, do not ask who gave the most money to purchase them, nor what is the character of the agents who circulate them:—they read that they may be profited, und when they rise up from the perusal of one of these little messengers of mercy, they can discover in it neither argument or motive why they should prefer one denomination more than another, among those who are engaged in the support of their Parent Society.

NO PRESBYTERIAN.

(To be concluded next week.)

A SINGULAR FACT.

A number of young men were in the habit of meeting on the Sabbath, for the purpose of playing cards, and gambling on a small scale. This custom they had pursued for some time. At a meeting of this kind, not long since, one of the youths was unlucky and lost all his money; but was still anxious to play. He played off his handkerchief, and at last he thought of a Tract, which some person had given him, and which he neither read nor cared about. He staked the tract against some trifle and lost it. The winner carelessly threw it into his hat, and thought no more of it for some days. He, however, at a leisure moment, concluded he would look at his Tract, and see what it contained.—He began to read it,—his curiosity was excited, and he read it through—and was immediately struck under the most poignant convictions for sin—and after the lapse of three months, he came forward and confessed the Lord Jesus before men—and has since adorned his profession by a regular life devoted to his Divine master—and would lift his warning voice against the crime of Sabbath breaking and gambling. A short time after, while his companions were gambling at the same place on Sunday, there came up a violent thunder storm, and the lightning struck so near them that all were greatly shocked, and one of them lay senseless for some minutes. This terrified them in such a manner that they agreed never to play cards or gamble again on Sunday.

These events took place about two miles north of Zanesville; the young men belong to respectable families.—*Pandect.*

Donation to the Colonization Society.—We are gratified to learn,—says the Norfolk Beacon,—that our Norfolk Colonization Society have received, (by the hands of Moses Myres, Esq.) a donation of $200, "the contribution of a gentleman in Boston, to aid the humane object of the Society in transporting liberated slaves from Virginia to Africa."—*Vis. & Tel.*

ANECDOTE.

A young person once mentioned to Dr. Franklin his surprise, that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant, who, although in the possession of unbounded wealth, was as busy, and much more anxious than the most assiduous clerk in his counting-house. The Doctor in reply, took an apple from the fruit basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand; and choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three apples dropt the last on the carpet and burst into tears. "See there," said the Philosopher, "is a *little man* with more riches than he can enjoy."

FOR THE WESTERN LUMINARY.

THE UNITY OF THE CHURCH.

LETTER II.

To all those who believe in the parity of the Clergy.

DEAR BRETHREN,

The proposition is, that the church is one and indivisible. What makes her one? *Christ her head. The Cross and its immediate appendages.*

In my soul I love the practice of infant baptism. I love it for two reasons. 1. Because (without the shadow of a doubt in my mind) I find an abundant authority in the Bible, for the dedication of my child to God. And I give God thanks that I was sprinkled with water, the emblem of the washing of regeneration, when I was in the arms of faithful parents. I rejoice that I have been permitted to have my children so consecrated to God. And whilst I write, unworthy as I am, the recollections and anticipations of these delightful duties, come upon my heart like the dawning of the morning of the resurrection. 2. I love the doctrine of infant baptism, because it perpetuates the economy of grace as commenced by God at first, and I see the blessing of God most eminently descending upon parents who keep this part of God's covenant made to their seed. In my heart I lament over my fellow christians, who neglect, as I think, the command of God, and do not consecrate their households to God as did Lydia. I mourn over, what I deem a misapplication of the water of baptism, and misunderstanding of the sign. But because my neighbor differs from me in these points, shall I say he has made a schism in the body of Christ? Shall I deny the identity of the church? Though I see his streaming eye rest upon the CROSS, and his obedient feet lay hold of the path of life, shall I deny him my hand, my heart, my communion board? Because his minister has not been ordained by the laying on of the hands of my Presbytery, or consecrated by the hands of a Bishop; though I hear him herald the blessed gospel, and see him put on all the majesty of "heaven's high messenger of grace to guilty men," shall I decline receiving from his hand the consecrated bread and consolating cup? "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

In my heart I love the doctrine of the divine purpose. The sovereign, unmerited, distinguishing grace of God in Christ Jesus. To me it is a rock in the midst of this tempestuous shifting sea. The perpetuity of the divine covenant; how does it strengthen obligation, awaken exertion, call up love, and make all alive to God. My neighbor believes and feels none of all this. He has intellectually and honestly embraced many of the articles of the creed of Arminius. Has he broken the unity of the church? I answer no. The unity of the church can only be broken by denying the doctrine of Christ. Not by mistakes about the divine sovereignty, christian perfection, or falling from grace. Faith in the cross and holy living is the doctrine of Christ. The blood of atonement is the seal of the covenant with God, and should be such among men. God rejects no man who confides in the atoning blood of his divine Son. And shall I, a poor fallible man, curse him whom God blesses? And what heavier curse can I inflict upon a man who is hungering for the bread of life, than to tell him he shall not have the symbol of it, though it lies upon my table? What heavier curse can be inflicted upon a people than to attempt to deprive them of their priesthood, under the charge of illegitimacy, a charge sustained by doubtful authorities external to the Bible?

I admire the church of England as she is called, when I read her thirty-nine articles, because I there behold the doctrine of the CROSS, in all its consistency—The fall of man,—the counsels of infinite wisdom, and sovereignty and grace, in behalf of the purchase of a Saviour's blood—The effectual working of the Spirit in the hearts of sinners,—*regeneration* and final glory. I love her because she has furnished many of the ablest advocates of christianity against the bold attacks of infidelity. I love her because she has at this moment within her bosom, both in England and America, many truly apostolic ministers and evangelical churches; men who give their time, their talents, their money to the promotion of active godliness, in the forms of family religion social prayer and conference meetings, in deeds of charity (not of proscription)—in circulating the Bible without the prayer book, without note or comment of any kind. I rejoice, and I hope you will rejoice, when you see all this promotive of the unity of the church.

And should I see a few mistaken church dignitaries in England (as I have been informed they have) decline to admit the validity of the ordination of the American Bishops, or a few high toned American Bishops, decline to admit the validity of all ordination except their own, and thus with one besom to sweep the whole church from christendom who hold the parity of the clergy, still I would not say this, even this high handed measure, breaks the unity of the church. If I can find the cross, the blood of atonement, the faith, the repentance, the humble holy living of Christ, I will cleave to them, though they may cast me from their embrace. I will beseech them not to wound Christ in the house of his friends—Not to mangle the body of Christ, the church—Not to raise the clamour of infidelity—Not to check the Bible circulating and the Bible giving spirit of the nineteenth century, only because the Prayer book does not go with the gift. I would beseech them not to incur the curse of Meroz. I would ask them to point out the difference of that principle which declares, the Bible ought not to be circulated, unaccompanied by some comment, (the prayer book for instance) and assign as a reason, the people cannot pray without a prayer book, they cannot understand the Bible without a comment. I would ask them to show me the difference between this principle, and that which says the bible shall not be put into the hands of the common people, because they cannot understand it. Upon my knees would I expostulate with what is so properly called the *high* churchmen of America, but I would expostulate with them as brethren, I would intreat them not to carry this matter so far as to compel us to acknowledge they have broken the UNITY OF THE CHURCH.

The great body of christians among us believe in Christ not as a *man*, nor as an *angel*, nor yet as a *God*. They believe in Christ, AS GOD MANIFEST IN THE FLESH. They consider a faith in the *proper divinity of Jesus Christ* as vital to christianity. When therefore they find a man who denies the proper deity of the Son of God they say that man has broken the *unity* of the church. For this course they have a sufficient reason. They believe that upon the divinity of the sufferer is grafted the *efficacy* of his sufferings, and all the accompanying doctrines of grace. Therefore, dear brethren, with such persons I charge you not to eat at that table consecrated to Christ's friends. You must love them as men, you must pray for them as gross errorists, but you cannot "bid them God speed." It pains us to say this, because there are persons among these unhappy people, whom we once loved as brethren in the Lord; but we cannot accompany them to the crucifixion of the Saviour, to the manglement of the body of Christ.

I am asked what becomes of the unity of the church now. Are not Arians and Socinians christians? I apprehend the only claim they have to that soul-animating name, is their having assumed it. The distinctive characteristic, and the grand distinctive characteristic of the gospel, is *justification by faith in the Lord Jesus Christ*. Does any Arian or Socinian admit this principle. They know as well as you do, that the justification of one creature through the obedience and suffering of another creature, angel or man, involves an absurdity; and for this plain reason, every creature is responsible for himself, and can only respond to the law for himself. To suppose him able to do more, supposes him to be superior to the law, that is, to be the lawgiver. Therefore every intelligent Arian or Socinian, deprives the sufferings of Christ of all vicarious character. Are any of you willing to venture up to the great Judge, expecting justification by the deeds of the law. Let such a man know, that, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Why is the doctrine of justification or atonement denied by all who deny the proper divinity of Jesus Christ; why, but because its admission involves the admission of the divinity, and the denial of the divinity reduces the whole to what they call a *rational religion*. This brings down the gospel to a fearful level with the numerous religions that have cursed the world in past days.

This is a subject we would warmly press alike upon our Episcopalian friends, and those who believe in the parity of the clergy. Brethren, Socinianism is not christianity. It is the form under which infidelity is at present assailing christianity. The assault has been made under different leaders at different times. According to Voltaire, our citadel was long since to have been taken by storm. According to German policy, the *wretch* was to have been crushed before the close of the eighteenth century. These efforts have been made, and have failed. The plan now is to sap the foundation of our Zion. It is to be effected by philosophy and *rational religion*.

I am well aware, this may appear harsh and untrue, to some who may peruse these letters. But let those who may deny the divinity of our Lord in the west, remember that they are a peculiar branch of this ancient family of heretics. In Germany and Boston, those great theatres of Socinian and Arian error, the system is attempted to be sustained, by learning and philosophy. And no small degree of genius and talent is employed is this controversy. In the west the same cause is upheld by a kind of religious enthusiasm. And it is no uncommon thing among us, to hear the same discourse, contain a flat denial of the divinity of Christ, and also many things which breathe much of the spirit of the gospel, all delivered in a strain of the most vehement rhapsody. We would not say that these people have it in view to undermine christianity, but we do say that their system ultimates there, and they must either abandon it, or fall into the ranks of their bolder brethren of Germany and Boston, and fight against the Lord's truth, as they have fought against his divinity.

We would fondly hope that the time for peace and concentrated effort among all christians has come. A time when trifles will be contested only by triflers. But if there is to be a conflict in the religious world, it is not to be about governments, nor yet about who shall be called Master, or Bishop. The time for such toys is gone by. It is to be between the friends and the foes of our Lord's divinity. If this contest is to take place, Episcopalians are as much bound to take part in it as others, not only as lovers of vital gospel truth, but because the Church of England has given birth to some enemies of the divinity of Jesus Christ. The work of denying the Lord that bought us, has not been left alone to those who hold the parity of the clergy.

Let no infidel, while he travels through the eastern or western parts of America, comfort himself in his cheerless faith, by saying he has found another argument to strengthen his infidelity, in the irreconcilable hostility he sees manifested between the Socinian and orthodox churches. Every candid and true-hearted man of all parties, acknowledges the charge of irreconcilable hostility to Socinianism in all its forms. And infidel men have but to realize the strong bias they feel to the Socinian creed, the general desire they have that it may prevail, and the bitterness they feel to orthodoxy, to convince them of the affinity that exists between their belief and that of those enemies of the truth.

The preservation of the unity of the church is every thing to the ultimate triumphs of the gospel. There are two ways by which this unity may be promoted. By acknowledging and loving all who crowd around the *cross*,—building along with all who build upon the rock Christ; and by denying the right hand of fellowship to all who deny the *blood of atonement*. Nor ought Socinians to complain of being deprived of the company and fellowship of all truly evangelical people. In room of these, they have the good wishes and good deeds of the whole infidel world, who fail not to cleave to them as kind does to kind. For the correctness of these remarks, we appeal to the history of Germany and Boston, these great fields of Socinian enterprize.

Influenced by the same fraternal feeling, we would say to all friends of our divine Lord; Let nothing divide you, that does not divide and mangle the great sacrifice —that does not wipe the blood of Christ from the cross, and in its room cover it over with the daubings of philosophy and rational religion.

The world is to be regenerated. The darkest spot on earth is to see the rising of the STAR OF BETHLEHEM. In this day of christian enterprize, when the prayers of millions are crowding the mercy-seat—when thousands are joyfully enlisting in the cause of suffering humanity, and many sacrificing their lives in the noble work of the cross; shall any be found to cry out, Episcopacy! Presbyterianism! &c. &c. Shall any be so perverse as to prefer *their* church to Christ's kingdom?—the aggrandizement of *their* party to the salvation of the world? Will any say the poor shall not have the Bible, unless it be accompanied with the prayer-book, or with some such confession of faith? Let such men know, that though they never may, either by their prayers, their money, or their labour, cast one handful of corn upon the rugged mountains of Asia or Africa, God's harvest will, in these countries, "shake like Lebanon." Though they never may put one crumb of the bread of life into the mouth of a poor heathen, they are to be fed by men who "for *Zion's* sake will not hold their peace, and for *Jerusalem's* sake will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;"—by men who love the peace and *unity* of the church above their chief good.

Yours in the bonds of our common Lord,

JAMES BLYTHE.

For the Western Luminary.

BIBLE QUESTIONS.

JOHN VI. 15—60.

1. Why did the multitude desire to make Jesus a King?
2. Why were they afraid at the sight of Christ walking on the sea?
3. Is there in any of the other Evangelists a fuller account of this miracle than the one recorded by John?
4. What proof did the persons, who here followed Christ, soon after give of the truth of his declaration, "ye seek me, not because ye saw the miracles, but because ye did eat of the loaves?"
5. What should have been their feelings in view of his late miracle? and what actually were their feelings?
6. The meaning of the expression, "him hath God the Father sealed," &c. and to what custom has this phrase an allusion?
7. Had the Jews a notion that the Messiah would perform the miracle of bringing food from heaven as Moses had done?
8. Why did they demand this further miracle, when they had already seen many?
9. Did Moses give the Jews bread from heaven?
10. From the answer of the Jews in the 34th verse, do they appear to have understood our Lord?
11. Where had Christ before said to them, "ye have seen me and believe not?"
12. Is the phrase "all that the Father giveth me shall come to me," a proof of the doctrine of election?
13. Does Christ here state the object of his mission to be the salvation of those whom the Father had chosen and given to him?
14. Does the 40th verse show us who shall be saved?
15. Why did Jesus not explain to the Jews the difficulty which made them murmur?
16. How does God draw men?
17. Does the 44th verse show the necessity of God's grace in our conversion?
18. Whence is the quotation, "they shall all be taught of God?"
19. Against what misconception of his meaning is the declaration in the 46th verse intended to guard?
20. Is it only by his doctrines that Christ gives nourishment and life to the soul, or is it also by his sufferings?
21. Was the kind of metaphor Christ here used common among the Jews?
22. Why then did they profess to take his words literally?
23. How do we understand the metaphor "except ye eat the flesh," &c.?
24. Can we suppose that there is here any allusion to the Eucharist?
25. How do those who receive Christ "live by him?"

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 2, 1829.

TAKE HEED HOW YE HEAR.

TAKE HEED WHAT YE HEAR.

These parallel passages, with their slight variation, are susceptible of extensive and practical application to the common affairs of life, and to the hearing of the gospel preached. Some persons seldom hear aright. They understand a plain statement of a fact or a story very differently from the meaning of the narrator. This opens the way to misrepresentation, accusation, retort, and angry dispute. Such persons should take heed *how* they hear.

Others have ears ever open to scandal and evil reports, and thus encourage tale-bearers. Such persons should take heed *what* they hear.

It is considered a matter of great importance *how* a minister preaches. It is no less important *how* people hear. Some persons are very punctual and constant in their attendance on preaching, but have little care how they hear. Some do not hear at all, that is, they give no attention, unless it is forcibly arrested by an elocution so boisterous and astounding as to be irresistible in its claims to notice. In such a case, however, the attention is yielded to the *sound* rather than to the *sense*. The drowsy, sleepy, vacant look of some; the wandering eyes of others; and the idle, listless stare of many, evince too plainly and too painfully to the preacher, that they take little heed how they hear. One evil consequence of this inattention is, that such persons get no good from preaching. They remember nothing of the sermon; or if they do, it comes over their minds like the indistinct recollection of a broken dream. Another evil consequence is, that the preacher speaks in vain and spends his labour for naught. His animation is checked and his ardour cooled. Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Nothing encourages and animates a speaker more than the eager attention of his audience.

The first number of the *Gospel Herald*, published by the Kentucky Annual Conference of the Methodist Episcopal Church, and edited by O. B. Ross, has made its appearance. It is to be published monthly. Though a small pamphlet, consisting of only one sheet, the first number looks well and reads well. We congratulate the Conference, and our Methodist brethren, on their happy selection of an editor for this publication. In his hands we are confident it will be a credit to them as well as to himself, and useful to the cause of religion.

We have received the first number of the second volume of the *Quarterly Register and Journal of the American Education Society*, and find it filled with interesting matter. It is not a mere dry detail of receipts and expenditures, names of Societies and of donors. It is a large pamphlet of 56 pages, containing original and well written communications from some of the best and ablest men in the United States. One of the editors, the Rev. E. Cornelius, is well known through the western country. We are so much pleased with this number, and the plan of the work, that in order to make it known and extend its circulation, we insert the Prospectus, with the recommendations of Dr. Porter and Dr. Miller.

From this number we shall present our readers with Dr. Alexander's excellent letter on *the principal hindrances to the cultivation of an eminent piety in young men preparing for the ministry;* also some other valuable extracts.

SLAVERY IN VIRGINIA.

MEMORIAL TO THE CONVENTION.

We are requested to copy the following Memorial, (from the Staunton Spectator,)—addressed to "The Honorable Convention, held in Richmond, (Va.) in October, 1829."—*Vis. & Telegraph.*

Seeing that the people of this Commonwealth have deemed it necessary to reform our existing constitution of government, to supply its defects, and to remove a number of evils which were thought to press heavily upon the community: We, the subscribers, inhabitants of Augusta county, (Va.) cannot but congratulate ourselves and the public on the selection of so many of our highly distinguished citizens for the performance of these solemn and interesting duties. Distinguished as you have been for gravity, prudence, and wisdom, we cheerfully accord to you our confidence, in the important and arduous station to which you are called; and trust that you will employ your wisdom and prudence in that way which will redound most to our common welfare.

There have been many topics of reform anticipated and discussed among the people. We do not mean to meddle with any of them, or to express any opinion on their merits. Our purpose is respectfully to call your attention to another subject, which we regard as of paramount importance; and respecting which, if nothing be done, we apprehend that your other labors must prove comparatively nugatory.—We ask your attention to the existing slavery of the negroes in our State, and to some constitutional provision for a system of emancipation.

It is objected, indeed, that our proposition will give alarm to our eastern brethren, who are slaveholders on a larger scale than we of the west; and that they are even already alarmed at the anticipated power of the west to impose unlimited taxes on this species of property. To this latter objection we answer, that we are willing to see you provide any requisite guaranty against an undue exercise of such power, that thus the fears of our eastern brethren may be quieted. We wish for nothing that is unfair. To the former objection we say that, in a political view, we esteem slavery an evil greater than the aggregate of all the other evils which beset us; and that we are perfectly willing to bear our proportion of the burden of removing it. We ask further, what is the evil of any such alarm as our proposition may possibly excite, in minds unnecessarily jealous, compared with that of the fatal catastrophe which ultimately awaits our country, and the general depravation of manners which slavery has already produced and is producing? These we think sufficient answers to the objections mentioned above.

In laying this subject before you, we are not insensible to its magnitude or its difficulties. We are aware, too, of the rooted prejudices which we encounter, growing out of old habits and present real or supposed interest. Nor are we indifferent to those imputations of enthusiasm, and rashness which will probably be cast upon us in no stinted measure. But we know that no great good was ever achieved without strenuous efforts; and that such efforts have always been subjected to reproachful imputations. We must, therefore, patiently submit to them; considering them, in our turn, as the ebullitions of heedless passion or uncompromising selfishness. The awful weight of the subject forbids any approach to it in the spirit of levity; and we feel assured that we approach it with as much caution as those observe who turn away and refuse to look it in the face. But we should esteem it moral and political cowardice in us to remain silent on a subject so deeply interesting to us in all our domestic and political relations; one which intermingles itself with every interest and concern of life; productive, perhaps, of a few transient benefits, but certainly of an infinity of evils, now pressing upon us, and portending general desolation in future.

We waive, at present, the considerations of religion and humanity which belong to this momentous subject; and present it as a naked question of political wisdom and safety. While we believe that the public morals and general prosperity, which it is the province of government to a great extent to protect and cherish, are deplorably injured by slavery, we proceed to affirm that it is our own experience and observation confirming the facts and deductions of political economists, that the labor of slaves is vastly less productive than that of freemen; that it therefore, requires a larger space to furnish subsistence for a given number of the former than of the latter; that the employment of the former necessarily excludes the employment of the latter; that, hence, our population, white and black, averages but about seventeen, when it ought, and would, under other circumstances, average, as in New England, at least sixty to the square mile, that the possession and management of slaves form a source of endless vexation and misery within the house, and of waste and ruin on the farm; that the youth of the country are growing up with a contempt of steady industry, as a low, servile thing, which contempt induces idleness, and all its attendant effeminacy, vice, and worthlessness; that the wastes of the products of the land, nay of the land itself, is bringing poverty upon all its inhabitants; that this poverty and the sparseness of our population, either prevent the institution of schools through the country, or keep them in the most languid and inefficient condition; and that the same causes most obviously paralyze all our schemes and efforts for the needful improvements of the country. These things are incessantly pressing themselves upon our feelings and observation; and it would be easy to enlarge the melancholy catalogue. But there are other considerations claiming our attention.

It is conceded, on all hands, that Virginia is in a state of moral and political retrocession among the states of the confederacy. Nor is this to be wondered at, when to the foregoing considerations it be added, that half of our population is estimated, in the political scale, at but three-fifths of its actual weight. We are often upbraided by a comparison of our condition with that of New York and Ohio, to which all the other States which are exempted from the curse of slavery, might well be added. And with shame we feel ourselves constrained to bow to the humiliating comparison. We view our beloved State, blessed by the God of nature with a variety of useful and lovely capabilities unsurpassed by those of any other country on the globe; we view it not merely as stationary, while her sister States are advancing, but as positively declining. It is peculiarly the province of such statesmen as compose your honorable body, to detect the causes of the national calamity and degradation, and to provide and apply the remedy. That the causes heretofore frequently assigned are the true ones, we do not believe. If they have any effect, as possibly they may, it must be extremely small and partial.—We humbly suggest our belief that the slavery which exists, and which, with gigantic strides, is gaining ground amongst us, is in truth, the great, efficient cause of the multiplied evils which we all deplore. We cannot conceive that there is any other cause sufficiently operative to paralyze the energies of a people so magnanimous, to neutralize the blessings of Providence included in the gift of a land so happy in its soil, its climate, its minerals and its waters; and to annul the manifold advantages of our republican freedom and geographical position. If Virginia has already 'fallen from her high estate,' and if we have assigned the true cause of her fall, it is with the utmost anxiety that we look to the future, to the fatal termination of the scene. As we value our domestic happiness, as our hearts yearn for the prosperity of our offspring, as we pray for the guardian care of the Almighty over our country, we earnestly inquire what shall be done to avert the impending ruin? The efficient cause of our calamities is vigorously increasing in magnitude and potency, while we wake and while we sleep. The outlets, for draining off a portion of this pestiferous population of slaves, are fast closing against us.—In the mean time our white people are removing in multitudes, to distant regions; and those who remain seem destined to become martyrs to their love of Virginia, exposed to foreign enemies, to civil

feuds, and to domestic insurrections, without the physical ability indispensable to their own preservation. And shall we alas! reduce ourselves to the necessity of invoking aid from the North and the West? We will not press this appalling topic any further; but with intense solicitude recommend it to the serious consideration of your honorable body. We feel assured that in addressing men of such enlarged and liberal views, as we confidently ascribe to the members of your body, it must be unnecessary to dilate farther upon this mournful and most interesting subject. We deem it prudent, too, not to push this memorial into greater detail; and therefore we desist, only adding our importunate prayer that you may devise some constitutional provision, the fruit of which shall be the extermination, in due time, of the slavery which threatens with destruction all that we hold dear and valuable as a people.

All which is respectfully submitted.

THE INDIANS.

From the Cherokee Phœnix.

We hope the [following] communication of Col. Crowell will be considered sufficient to clear the Cherokees of the base and false charge, attempted to be palmed on the credulity of the public. If any thing more is necessary, we would declare the "important intelligence" utterly unfounded as regards the Cherokees, and intended to prejudice the public against the Indians, and by criminal means, bring them to some desired collision with the whites.—We are confident many Georgians would not lament to see the Cherokees and Creeks resorting to "rash and mad policy," nor shed a tear to witness their "utter annihilation." Some plausible pretext thus to annihilate the Aborigines of this country is earnestly desired by the authors of falsehoods and misrepresentations which are continually pouring forth to our injury. We will here assure the public that the authorities of this nation will pursue the same course of prudence and forbearance, which, be it said in their favor, they have uniformly observed. If they are to be "annihilated" we believe it will not be in consequence of a "rash and mad policy" on their part, but in consequence of repeated insults and oppression, which they are now receiving from their persecuting neighbors.

The Editor of the Cherokee Phœnix, Echota.

CREEK AGENCY, July 23d 1829.

DEAR SIR—A paper published in Columbus, Geo. has a publication on the subject of Indian hostilities, in which the Cherokees are implicated; this statement is given as coming from me. The object of this communication is to ask of you the favor, should that article meet your eye, and should you give it a place in your paper, to state that you are authorised by me to say that the statement is entirely incorrect, and that no such expression, ever escaped me on the subject of the determination of the Cherokees. It is due to the public as well as to the authorities of the Cherokees, that I should correct the errors, which are in that publication, at least so far as I am concerned.

I have the honor to be your ob't. servant.

JNO. CROWELL, Agent for Indian Affairs.

ANNALS OF INTEMPERANCE.

Death!! Death!!—The Cincinnatti Pandect of July 28th, contains an account of John Birdsell, who was convicted of the murder of his wife and sentenced to death. The governor had offered to change his punishment to solitary confinement for life; but he peremptorily refused. On the 24th of July, he was brought forth to execution, when he ascended the ladder with a firm step and seated himself, muttering oaths and imprecations. At the last moment, however, his heart failed him, and he accepted of a longer space for repentance. This man's crime was committed under the influence of delirium occasioned by *intemperance*.———The same paper says, "On Wednesday evening last, the 22d inst. an *inquest* was held upon the body of William M'Kinney, of this city. Verdict of the jury —he came to his death by a fit, occasioned by intemperance. We are informed by the evidence given at the inquest, that this man had been under the continual influence of spirituous liquors for many weeks, and had literally become a stalking monument of shame."———On the same page it is added: "We are again called to record the *fatal consequences of intemperance* in the death of Wm. Thompson, of this city, who died on Friday last, the 24th inst. in a fit of intoxication." And *again*, in the same column: "Died on Wednesday, the 22d inst. Mr. Hoyle, from Baltimore, and who arrived in this city on Saturday last. He had been apparently affected with *Mania a potu*, and considerable alienation of mind. During the day previous to his death, he had been drinking freely of ice-water and lemonade, and in the evening was taken with a fit and died suddenly. We understand he has a wife and one child residing at Baltimore."———Let us recapitulate: In one small city, two deaths in one day: two days after, another, and a rum hardened criminal brought forth to the gallows for the murder of his wife. These are the triumphs of the monster. O for a thousand apostles of temperance to sound the terrific warning through the land, and save at least the multitudes who are parleying with temptation and sporting with danger.—*Boston Rec. & Tel.*

Death by Drowning.—The body of a laborer, named Henry Gates, formerly of Waterville, (Me.) was yesterday morning discovered floating in the dock near the end of Long wharf. He is supposed to have fallen from the wharf during the night, as he had been seen the preceding evening in a state of intoxication.—*Bulletin.*

Suicide.—About four o'clock yesterday afternoon, a colored woman threw herself out of a window of the three-story house 150 Anthony-street, N. York. The wretched being came to the ground head-foremost, and was completely dashed to pieces. A coroner's inquest sat upon the body, and a verdict was returned, "that the deceased came to her death in a fit of mental derangement." The suicide was addicted to liquor, and early in the morning had pawned her last gown for half a dollar, with which she purchased rum. —*Jour. of Com.*

The Washington, Pa. Reporter states a case of a man at a raising, in that county, who, in a fit of intoxication, endeavoured to kill his sick son, *to put him out of pain.*

Van Rensselaer S. Brady, of Hamburgh, N. Y. in a fit of intoxication, jumped into a well, with intent to drown, but did not succeed. He was taken out and committed to the Poor house as a vagrant.

On the 24th July, Jonathan Chappel, of Maryland, N. Y. aged 53, committed suicide. He was a lover of ardent spirits

Thaddeus Smith twice attempted to hang himself last week in New-York, and was prevented. He was at length taken before a magistrate and committed to Bridewell. Before leaving the bar he said his life was miserable, and he had no wish to live. His domestic troubles had driven him to drink, and he was now so involved and wretched, that death was all he coveted.—*Jour. of Com.*

William M'Neal, of Cooperstown, N. Y. hung himself on an apple tree near his house. He was about 45 years of age, and for many years past, had been very intemperate.

TREATING.

"*Must I not treat my friends when they call to see me?*"—"Treat" them! yes, to be sure; and *treat* them *well*. "Treat" them with respect and hospitality; and take care not to insult them, especially by offering them strong drink. To do this, is as much as to say, that you suspect they love it; that they drink it at home; that they cannot well do without it; that they called upon you with the expectation of getting some, and would be angry if they went away disappointed. Where are the ladies and gentlemen that would *treat* their friends in this manner?—*Phil. & Inves.*

DOMESTIC NEWS.

YELLOW-FEVER IN NEW-ORLEANS.—The Louisville Public Advertiser, of Saturday last, says—"The Yellow-Fever was raging with great violence at New-Orleans, when the Walter Scott left that port. The city papers of the 11th (Aug.) admit the fact; and we understand that 40, or 50 interments took place daily."

SUICIDE.—On thursday morning last, Mr. HARRIS DELANY, of Scott county, put an end to his existence by hanging himself with a rope. He left a wife and five children. No reason can be assigned for his thus destroying himself, although it is said he frequently gave intimations of an intention to do so, to which no attention was paid by the family. In his neighborhood he was considered an industrious honest man.—*Ky. Sentinel.*

HURRICANE.—*Madison, Ia. Aug.* 14.—This town was visited with a severe storm on Wednesday, the 12th inst. about 6 o'clock in the morning. The wind was from a direction nearly due west. Such was its violence, that fences and trees were blown down, and several buildings unroofed and otherwise damaged. The *Presbyterian Church* was very much injured; so much as to render it doubtful whether it can be repaired or safely occupied again without being built entirely anew.—The storm was of short continuance, but very severe while it lasted. We cannot learn that it extended far in any direction from this place. No lives were lost.

Lightning.—During the thunder storm of the 30th July, the dwelling house of Mr. Alvin Woods, of W. Brookfield, Mass. was struck by lightning and much injured. Six persons were in the house, of whom 5 were thrown down or stunned by the shock. All their lives, however, were spared.

On the 6th August, a violent tornado was experienced in Chelsea, on the north east of Boston, and a heavy thunder storm in the county of Essex. The lightning struck in several places in Beverly. The houses of W. Woodbury and Anna Foster were struck, but not much injured. Also, a cherry tree near the former. Mr. Prince had one ox killed and another badly wounded. The lightning struck a large ledge of rocks on the road leading to Gloucester, and threw out, it was supposed, 6 or 8 tons of stone. In Ipswich, a large barn belonging to Mr. James B. Sawyer, was struck by lightning, and being full of hay, (about forty tons) was instantly enveloped in flames, and entirely destroyed.—Damage was done at Upper Beverly, Danvers, Topsfield, Phillip's Beach, Lynn, &c.—A house was struck in the south part of this city, without damage. The barn of Gen. Rutter, of E. Sudbury, was set on fire by lightning, on the same day, and consumed, with a large quantity of hay, and 300 bushels of grain.—*Boston Recorder.*

Thunder Showers.—We were visited says the Boston Recorder of the 20th ult. on Saturday morning by a violent shower, accompanied by very heavy thunder. Frequent thunder was heard at a distance for several hours; and at about six o'clock, two or three heavy shocks appeared to shake the whole city. There was a shower about the same time in the city of New-York, accompanied by constant and terrific lightning and thunder. Two houses were struck and set on fire, but preserved. The Commercial Advertiser says, the storm was preceded by a meteor of unusual and intense brightness, which shot upwards from the west, traversed about 20 degrees of the horizon with prodigious swiftness, and suddenly disappeared.—Its body was a nubilous globe, from which depended a train or tail of fiery particles, tapering off to a point like a cone. The succeeding storm was one of the most terrible convulsions of the elements the writer had witnessed. The lightning blazed continually, as though the universe was in flames; and thunder broke with prodigious and startling fury. At one time there was a continued roll of thunder of at least twenty minutes duration, the wind blew successive hurricanes, and the rain descended like a deluge.

TEMPEST.—On Sunday last, a tremendous thunder storm passed over West Troy, and the city of Troy, (New York.) Its violence seemed to be expended within a diameter of one hundred rods. Mr. Russel Twiss who was attending a sick man in West Troy, was killed by lightning. The house in which he was at the time, has three rooms, in the second story; in one lay a sick man, Mr. Nelson Moorr, of Shoreham, Vt. who died of disease the same evening.

INSURRECTION.—We learn by a passenger in the Susan & Phebe, from Georgetown, S. C. that some days previous to leaving that place, the whole of the military were put in requisition to quell an insurrection of the negroes. The plot was only discovered two days before they were to have risen. The ringleaders were apprehended, and the whole scheme divulged in time to prevent the contemplated massacre. Several secret examinations had been made. It is not generally known to what extent they would have carried their schemes, but suffice it to say, that enough was brought to light for the civil authority to keep every person who could shoulder a musket, old and young, under arms; not only the town's people, but a rendezvous was kept in town for the country people. A supply of arms and ammunition was sent from Charleston and immediately distributed to those who were destitute. One of the most artful and cunning ringleaders turned state's evidence.—*N. Y. Mora. Her.*

BOSTON SCHOOLS.—According to the Boston Palladium, the system of education in that city, supported from the municipal treasury, takes the child at four years of age, and carries it through a course of education, till it is fourteen, or older if a pupil at the Latin or High School. The range of instruction is from the A of the alphabet, thro' the sciences, and to a knowledge of the Greek and Latin languages. The number of Public Schools in Boston is 68—and the estimated expense, for the current year, is $52,500. The assumption of this by the city, secures the tuition of all the children, while it relieves parents from much direct care and expense. It increases the taxes, but the addition to the rate bill is inconsiderable, compared with what the preceptors' charges would be against parents.

LORENZO DOW.—The Kingston U. C. Gazete says, "For several days past, the inhabitants of Kingston have been instructed by discourses from the Rev. Lorenzo Dow. At 5 o'clock on Sunday, not more than half the people assembled could get into the Chapel. He has preached every evening since, and frequently in the day time, to full audiences. He left Kingston this morning for Rochester, and carries with him, we believe, the good wishes of the people.—*Philadelphian.*

FOREIGN NEWS.

By arrivals at New-York, Havre papers have been received to the 23d of July, and London papers to the 16th. The most important intelligence which they contain, relates to the further successes of the Russians, and particularly the capture of the important fortress of Silistria, on the Danube.

SURRENDER OF SILISTRIA.—A letter from Vienna, of the 11th of July, confirmed by accounts from other quarters, states that Silistria surrendered to the Russians, by capitulation, on the 30th of June. This fortress is said to have contained 10,000 troops, exclusive of the inhabitants. They were reduced to the last extremity when they surrendered themselves prisoners of war. Hady Achmet and Sert Mahmoud, both three tailed Pachas, and many officers, are among the prisoners. The trophies of this victory are 256 pieces of cannon, two horse tails, more than 100 stands of colors, a great quantity of ammunition and provisions, and the flotilla on the Danube.—The surrender of Silistria it is said will hasten the fall of Guirgewo and Routschouk, and secure to the Russians the line of the Danube.

FURTHER SUCCESSES OF GEN. DIEBITSCH.—The Prussian State Gazette of the 27th of June, contains a report from General Diebitsch to the Emperor, giving an account of some further important advantages gained by the Russian army over the Turks. In this document he states that in order to render complete the victory of the Russian army of the 11th June, he had resolved not only to pursue the army of the Grand Vizier, but to prevent, if possible, the entry of its remnants into Shumla. The corps of Count Pahlen was in consequence sent in pursuit of the enemy, and General Kupryanoff was ordered to sustain him. The corps of Gen. Roth, to which was added the 3d division of hussars, advanced on the 12th, by Kosapla towards Maras. Count Pahlen found the route covered with baggage, arms and ammunition, as was also reported by General Kupryanoff. In pursuit of the enemy he found the worst possible roads, which for 20 wersts (4 leagues) presented the marks of the most complete defeat. Many detachments of the regular Turkish troops threw down their arms, and submitted to the generosity of their conquerors.

In the battle of the 11th of June, between General Diebitsch and the Grand Vizier, the loss of the Russians amounted to 1,500 killed and 1,000 wounded; the Turks lost 5,000 killed and 1,500 prisoners.

HURRICANE.—On the 30th October, in New South Wales, a hurricane occurred, during which "the earth in various places became convulsed, heaving up into changing billowy ridges, yawning and closing, and splitting here and there into destructive chasms." In the vicinity of Segenhoe, the volcano, discovered about a twelvemonth ago, was throwing up sulphureous flames and pitchy mould.

MISCELLANEOUS ITEMS.

The Rev. Dr. Neill has tendered to the Trustees of Dickinson College his resignation of the office of President of that institution.

A census of the population of the State of South Carolina is now in progress. A writer in the Charleston Courier is of opinion that the result will shew that the white population has diminished.

Within the year commencing 25th June 1828 and ending 25th June 1829, 3,747 vessels entered the port of Liverpool (England) from Foreign ports, and of them seven hundred and thirteen were from the United States.

A young man named Nathan Palmer, was, while driving a team in Sussex county, Del. on the 4th ult. killed by lightning, together with four oxen.

A snake was lately shot at Miramachi, N. B. which measured 12 feet 7 inches in length. Five whole pigeons were found in his stomach.

Indictments at Rochester against thirteen persons implicated in the Morgan conspiracy, have been quashed by the Supreme Court.

Rochester, N. Y. was visited on the 3d ult. with a violent squall. The spire of St. Paul's Church 128 ft. high, and, with the height of the tower, 213 feet from the summit to the ground, was destroyed.

At Pittsburg, William Hamilton was found guilty of murder in the second degree. He killed an acquaintance in a scuffle, arising out of a foolish dispute as to the amount of work that a third person could do in a single day.

The grand jury of Niagara county, N. Y. lately found three indictments arising from the Morgan affair.

The Baltimore American states, on the authority of a gentleman who resides in Baltimore Co. that the crops, on many farms, amount to double that of ordinary years.

There were 27 deaths in the City of Washington in the month of July.

It is stated in the Daily Advertiser that 75 graduates of Yale College, at New-Haven, are supposed to be now living, who took their degrees before the Declaration of American Independence. The oldest of them is a graduate of 1759.

Want of rain was felt severely in Ireland, at the last dates. Hay had doubled in price in a fortnight, and oats risen 50 per cent. Prayers for rain were read in the Catholic churches.

A gentleman of Boston, who does not choose to have his name mentioned, has transmitted two hundred dollars to the Norfolk Colonization Society.

A Fox Shark was killed in the harbour of Wiscasset, Me. recently. He was over 13 feet long, girted more than 4 feet, and had three rows of teeth: his skin has been stuffed.

It is stated in the Political Examiner, that honey is an easy and effectual remedy for that excruciating complaint, the gravel. The person adopting the recipe, has only to sweeten his tea half with sugar and half with honey.

No free black is permitted to reside in Ohio, unless he gives bonds, in $500, to behave well, and not to become chargeable to the community.—In consequence of this, several thousands are about to leave the State and seek elsewhere, for a spot to live on; some propose to form a colony in Canada.

PROMPTNESS.—A merchant, whose policy expired at 11 o'clock, called at the Insurance Office at half past 11, and obtained a renewal of it. At 2 o'clock the same day, his store and goods were reduced to ashes!—This circumstance occurred at the late destructive fire in Augusta, Geo. What would have become of that man's fortune if he had thought it "would do as well after dinner!"

A hail storm has done great damage at Bristol, Vt.

The Presbyterian Church at Newark, N. J. has been robbed of a costly pair of plated candelabras.

The First Meeting House in Hubbardston has been robbed of the bell rope and part of the trimmings of the pulpit in the night season. The Selectmen offer $200 for the detection of the perpetrator.

A Mobile paper states, that the Presbyterian church recently erected in that city, with whom the Rev. Mr. Warren is connected, was recently struck with lightning and damaged to the amount of several hundred dollars.

SEMINARY.—Professor Patton, of Princeton, N. J. formerly of Middlebury College, Vt., is about to establish a seminary for boys in the vicinity of Princeton. The pupils will all be under the care and control of the instructors, at all hours, eating with them at the same table, sleeping under the same roof and in all respects constituting one family. The discipline of the school is intended to be mild and affectionate, entirely of the parental kind.

LECTURING IN A GERMAN UNIVERSITY.

In the University of Leipzig, 280 distinct courses of lectures were advertised to be given during the winter session of 1828-9, as follows: in Philology and Languages, 24—in History, 12—in Philosophy, 24—in Statistics, 10—in Mathematics and Astronomy, 7—in the Natural Sciences, 11—in the Agricultural Sciences, 5—in Theology, 53—in Jurisprudence, 68—in Medicine and Surgery, 66.

OBITUARY.

An Obituary notice of Mrs. *Eleanor Steele*, of Woodford, (who died on the 12th ult.) came to hand too late for this paper. It will appear in our next.

COMMUNICATED.

Departed this life on the morning of the 28th inst. MRS. MARTHA IRVIN, consort of John M. C. Irvin, of Fayette county.

In the death of this lady her husband and children have sustained an irreparable loss; her aged father a dutiful child; her brother and sisters an affectionate sister; and society one of its kindest and most benevolent members. Although she is lost to her husband and children, parent, and other relations, she is doubtless enjoying the blessings of immortal bliss in heaven, purchased by the blood of the Lamb, for all those who believe in the Lord Jesus Christ, and keep his commandments.

Being convinced of the truth of the Christian Religion, from a daily exhibition of its practical influence on her pious father, and from the manifestation of the Spirit of God to her own soul, she embraced the Saviour by faith, and exhibited the evidences of that faith, by fulfilling with meekness the various duties of the christian.

In the last hour of her life such was her resignation to the divine will, and such her confidence in the Saviour, that she was alternately employed in importuning her friends to serve the Lord, in prayer, and singing praise. The exhibition of the power of Religion on her mind, in the prospect of immediate death, was peculiarly endearing to those by whom she was surrounded, and will be to every christian who may glance at this notice; and will also, it is hoped, give encouragement to those who are apt to despond, by inducing them to rely with a holy confidence on Him who killeth and maketh alive. P. L. J.

August 31st, 1829.

DIED—In Washington, Augusta County, Alabama, on the 17th July, Rev. G. G. M'WHORTER, in the 67th year of his age. He was formerly pastor of the large congregation at Salem, S. C., and has been instrumental in establishing many churches. In addition to his regular duties, he was the standing missionary to all destitute places for 100 miles round him. In his youth he was in the army of the revolution.

On the 2d of January last, on his passage from Ceylon to England, the Rev. JAMES CHATER, twenty-three years a missionary in different parts of the East Indies.

At his residence in Loudon County, Virg. a few weeks since, TOMMY TOMPSON, a black man, aged 130 years. He was born and lived in Virginia, and retained his mental and physical faculties to a few days previous to his decease.

Quarterly Register and Journal

OF THE AMERICAN EDUCATION SOCIETY,

Published on the first day of August, November, February and May.

THIS work contains original discussions of important subjects relating to the interests of the Church, and especially, those which more immediately concern the Christian ministry. It includes, also an extensive department for STATISTICS—*religious, literary, benevolent*, and *miscellaneous*. The February number will furnish an annual and statistical view of ministers, churches, and members of the various religious denominations in the United States, and occasionally, summary views of religious denominations in other parts of the world. The May number will exhibit a similar view of Colleges and Professional schools, especially of Theological Seminaries in the United States; and, so far as circumstances permit, of academies and common schools. The August number will contain statistics of benevolence—embracing a view of benevolent operations in America and in other portions of the world. The statistics for the November number will be of a miscellaneous character. A quarterly list of ordinations and installations of ministers, of all denominations, in the United States, so far as they can be ascertained; and, also, of the deaths of ministers, and of students in theology, will be found in each number. Under the head of intelligence, will be given every thing of interest, relating to the operations of the American Education Society, and of similar Institutions.

Writers of the first eminence, and holding important public stations, may be expected to furnish communications on subjects embraced in the first department.

Each number will contain from 48 to 64 pages—making a yearly volume from 200 to 250 pages. The 2d volume commences with the present number.

Price—one dollar a year in advance. A credit of three months will be allowed to agents.

A few sets of Vol. I. remain on hand, neatly bound with cloth backs, and will be furnished at $1 50 a vol.

As the collection and arrangement of so large an amount of *statistical* information is necessarily expensive, the above terms are the lowest which will consist with the success of the work.

Any agent who will forward five dollars, *postage paid* shall receive *six copies* of the work—and in a fair proportion, for any larger sum. Stated Clerks, Registers, and Secretaries of Ecclesiastical or Clerical associations, of the different religious denominations, are authorized and respectfully request to act as *Agents* for the work.

The following recommendations, among others, have been given of the work.

From Rev. EBENEZER PORTER, D. D., President of the Theological Seminary, Andover, Mass.

"I have read, from its commencement, the Quarterly Register and Journal of the American Education Society, and am of the opinion, that it is a work preeminently adapted to promote the interests of the church, and of sacred learning, in our country. To ministers of the gospel, especially, it will become, in its enlarged form, invaluable for its various information, and nearly indispensable for the statistical facts it embodies, respecting our ecclesiastical, academical, and theological institutions; facts which cannot be found elsewhere, and which every year, are becoming more and more important to the friends of Education Societies, and of the Christian Ministry. E. PORTER."

Andover, May 20, 1829.

From the Rev. S. MILLER, D. D. Professor in the Theological Seminary, Princeton.

"Having been acquainted with the Quarterly Register and Journal of the American Education Society from its commencement, I take great pleasure in stating, that both its plan and its execution appear to me to be excellent; that I regard it as a pre-eminently useful and important publication; and that I can cordially recommend it to the patronage of all with whom my opinion may have any weight." SAMUEL MILLER."

Princeton, May 1829.

***The patronage of the friends of learning, religion, and benevolence, is respectfully solicited. The work is necessarily expensive, and cannot be sustained, in its present enlarged form, without an increase of subscribers. Orders for the work to be forwarded, *postage paid*, to FLAGG & GOULD, Andover Mass.

CENTRE COLLEGE.

THE next session in this institution will commence on the 3rd Monday in Sept. next and continue about ten months. The Faculty consists of the following gentlemen.

Rev. GIDEON BLACKBURN, D. D. President,
J. M. BUCHANAN, A. M Prof. Math.
W. R. THOMPSON, A. M. Prof. Lang.
THOMAS NICHOLS, Prin. Gram. School.

Fees for tuition and board will be required semi-annually in advance.

RATES OF TUITION.

Tuition in the College classes per session	$30 00
Do in Grammar School per session	24 00
Fuel for the use of College	1 00

RATES OF BOARDING, &c.

Board, Lodging and washing per week	1 50
Candles and fire wood will be furnished when wanted at cost	00 0

The public will perceive that no change has been made in the Faculty.

It is believed that Centre College and its many advantages is too extensively known to require a particular recommendation to the patrons of Science and Literature. The great increase of Students during the last year is its best eulogy.

J. HARLAN, *Sec.*

Danville, Ky. Aug. 1829.

DEAF & DUMB.

THE next session of the Asylum for the Tuition of the Deaf and Dumb will commence on the 1st day of September next.

CHARGES.

Board, washing, lodging, mending, fuel and candles, per annum	$75 00
Tuition per annum	36 00

} payable half yearly in advance.

There is no change of Superintendant, Matron, nor Teachers. It is believed that general satisfaction has been given to the Parents and Guardians who have placed their children at this Institution for instruction.—Parents who are unable to pay the above charges, are again informed that the Legislature of Kentucky have made provision for the support of 25 pupils, for the period of 4 years each, out of the Public Treasury. It is hoped that parents or relatives of such pupils in Kentucky will not fail to avail themselves of this liberal and humane provision for the instruction of their children. It is particularly requested that parents and others intending to send pupils will do so as near the commencement of the session as possible.

By the Charter of the Institution, pupils from any of the States or Territories, are received upon payment of the same fees as the residents of Kentucky,

JAMES HARLAN, *Sec.*

Danville Ky. Aug. 14th, 1829.

LAFAYETTE SEMINARY

And Young Ladies Boarding School.

THE next session of this School will commence on Monday next, the last day of August. O. S. HINCKLEY.

Aug. 26, 1829.

POETRY.

"TIS FINISHED."

By John Mason Good, M.D.

Truly this was the son of God."—Matt. xxvi. 43.

"Yes, this was the son of God.—
'Tis for man he bears the rod:
Earth and skies are veil'd in grief;
Man alone shows unbelief.

"'Tis finish'd."—Through creation's bound
Fly, O fly, triumphant sound!
"'Tis finish'd!" Heaven transported sings;
"'Tis finish'd!" Earth re-echoing rings.

"'Tis finish'd!" through the realms of woe
The hated accents sternly flow:
"'Tis finish'd!" Man the traitor lives;
The ransom's paid, and God forgives.

"'Tis finish'd!"—Yes, the toil is o'er:
The wondrous toil the Saviour bore,
From Death's dread jaws the sting he draws,
And on the Cross achieves his cause.

Sing the Cross:—O, badge of shame!
Be staff of glory, now, thy name.
Sing the Cross; for, o'er thy tree
What triumphs crowd, blest Calvary.

"'Tis finish'd!"—The mysterious plan,
The mighty destiny of man
Angels had gaz'd, with baffled skill,
And time but travelled to fulfil.

"'Tis finish'd!" all the vision high
That wrapt of old, the prophet's eye;
And still with ecstacy shall break
O'er the last martyr's flaming stake.

"'Tis finish'd!" see the Victor rise;
Shake off the grave, and claim the skies,
Ye heav'ns! your doors wide open fling:
Ye angel-choirs! receive your King.

"'Tis finish'd!" but what mortal dare
In that triumph hope to share!
Saviour! to thy cross I flee:
Say "*'tis finish'd*," and *for me!*

Then I'll sing the Cross! the Cross!
And count all other gain but loss:
I'll sing the Cross, and to thy tree
Cling evermore, blest Calvary!

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—No. 1.

Gentlemen—Every careful observer of public affairs must have seen, that a crisis has been rapidly approaching, for several years past, in reference to the condition, relations, and prospects of the Indian tribes, in the south-western parts of the United States. The attention of many of our most intelligent citizens has been fixed upon the subject with great interest. Many others are beginning to inquire. Several public documents which have recently appeared in the newspapers, serve to awaken curiosity and to provoke investigation.

Still, however, the mass of the community possess but very little information on the subject; and, even among the best informed, scarcely a man can be found, who is thoroughly acquainted with the questions at issue. Vague and inconsistent opinions are abroad; and however desirous the people may be of coming at the truth, the sources of knowledge are not generally accessible. Some persons think that the Indians have a perfect right to the lands which they occupy, except so far as their original right has been modified by treaties fairly made, and fully understood at the time of signing. But how far such a modification may have taken place, or whether it has taken place at all, these persons admit themselves to be ignorant. Others pretend, that Indians have no other right to their lands, than that of a tenant at will; that is, the right of remaining where they are, till the owners of the land shall require them to remove. It is needless to say, that, in the estimation of such persons, the owners of the lands are the white neighbors of the Indians. Some people are puzzled by what is supposed to be a collision between the powers of the general government and the claims of particular States. Others do not see that there is any hardship in bringing the Indians under the laws of the States, in the neighborhood of which they live, or, as the phrase is, within the limits of which they live. Some consider it the greatest kindness that can be done to the Indians to remove them, even without their consent and against their will, to a country where, as is supposed, they will be in a condition more favorable to their happiness. Others think, that if they are compelled to remove, their circumstances will be in all respects worse than at present; and that, suffering under a deep sense of injury, and considering themselves crushed by the strong arm of physical force, they will become utterly dispirited, and sink rapidly to the lowest degradation, and to final extinction. So great a diversity of opinion is principally owing to want of correct information. It is my intention, Messrs. Editors, to furnish, in a few numbers of moderate length, such materials, as will enable every dispassionate and disinterested man to determine where the right of the case is.

In the mean time, I would observe, that the people of the United States owe it to themselves, and to mankind, to form a correct judgment in this matter. The questions have forced themselves upon us, as a nation:—What is to become of the Indians? Have they any rights? If they have, What are these rights? and how are they to be secured? These questions must receive a practical answer; and that very soon. What the answer shall be, is a subject of the deepest concern to the country.

The number of individuals to be affected by the course now to be pursued, is very great. It is computed, that there are within our national limits more than 300,000 Indians; some say 500,000; and, in the south-western States, the tribes whose immediate removal is in contemplation, have an aggregate population of more than 60,000. The interests of all these people are implicated in any measure to be taken respecting them.

The character of our government, and of our country, may be deeply involved. Most certainly an indelible stigma will be fixed upon us, if, in the plentitude of our power, and in the pride of our superiority, we shall be guilty of manifest injustice to our weak and defenceless neighbors. There are persons among us, not ignorant, nor prejudiced, nor under the bias of private interest, who seriously apprehend that there is danger of our national character being most unhappily affected, before the subject shall be fairly at rest. If these individuals are misled by an erroneous view of facts, or by the adoption of false principles, a free discussion will relieve their minds.

It should be remembered, by our rulers as well as others, that this controversy (for it has assumed the form of a regular controversy) will ultimately be well understood by the whole civilized world. No subject, not even war, nor slavery, nor the nature of free institutions, will be more thoroughly canvassed. The voice of mankind will be pronounced upon it; a voice, which will not be drowned by the clamor of ephemeral parties, nor silenced by the paltry considerations of private interest. Such men as the Baron Humboldt and the Duc de Broglie, on the continent of Europe, and a host of other statesmen, and orators, and powerful writers, there and in Great Britain, will not be greatly influenced, in deciding a grave question of public morality, by the excitements of an election, or the selfish views of some little portions of the American community. Any course of measures in regard to the Indians, which is clearly fair, and generous, and benevolent, will command the warm and decided approbation of intelligent men, not only in the present age, but in all succeeding times. And with equal confidence it may be said, if, in the language of Mr. Jefferson, the people of the United States should "feel power, and forget right;" if they should resemble a powerful man, who, abounding in wealth of every kind, and assuming the office of law-giver and judge, first declares himself to be the owner of his poor neighbor's little farm, and then ejects the same neighbor as a troublesome incumbrance; if, with land enough, now in the undisputed possession of the whites, to sustain ten times our present population, we should compel the remnants of tribes to leave the places which, received by inheritance from their fathers, and never alienated, they have long regarded as their permanent homes; if, when asked to explain the treaties, which we first proposed, then solemnly executed, and have many times ratified, we stammer, and prevaricate, and finish by stultifying, not merely ourselves, but the ablest and wisest statesmen, whom our country has yet produced; and if, in pursuance of a narrow and selfish policy, we should at this day, in a time of profound peace and great national prosperity, amidst all our professions of magnanimity and benevolence, and in the blazing light of the nineteenth century, drive away these remnants of tribes, in such a manner, and under such auspices, as to ensure their destruction; if all this should hereafter appear to be a fair statement of the case; then the sentence of an indignant world will be uttered in thunders, which will roll and reverberate for ages after the present actors in human affairs shall have passed away. If the people of the United States will imitate the ruler who coveted Naboth's vineyard, the world will assuredly place them by the side of Naboth's oppressor. Impartial history will not ask them whether they will feel gratified and honored by such an association. Their consent to the arrangement will not be necessary. The motions of the earth in its orbit are not more certain.

It has been truly said, that the character which a nation sustains, in its intercourse with a great community of nations, is of more value than any other of its public possessions. Our diplomatic agents have uniformly declared, during the whole period of our national history, in their discussions with the agents of foreign powers, that we offer to others the same justice which we ask from them. And though, in times of national animosity, or when the interests of different communities clash with each other, there will be mutual reproaches and recriminations, and every nation will, in its turn, be charged with unfairness or injustice; still, among nations, as among individuals, there is a difference between the precious and the vile; and that nation will undoubtedly, in the long course of years, be most prosperous and most respected, which most sedulously cherishes a character for fair dealing, and even generosity, in all its transactions.

There is a higher consideration still. The great Arbiter of nations never fails to take cognizance of national delinquencies. No sophistry can elude his scrutiny; no array of plausible arguments, or of smooth, but hollow professions, can bias his judgment; and he has at his disposal most abundant means of executing his decisions. He has, in many forms, and with awful solemnity, declared his abhorrence of oppression in every shape; and especially of injustice perpetrated against the weak by the strong, when strength is in fact made the only rule of action. The people of the United States are not altogether guiltless, in regard to their treatment of the aborigines of this continent; but they cannot as yet be charged with any systematic legislation on this subject, inconsistent with the plainest principles of moral honesty. At least, I am not aware of any proof by which such a charge could be sustained. Nor do I, in these preliminary remarks, attempt to characterize measures now in contemplation. But it is very clear, that our government and our people should be extremely cautious, lest, in judging between ourselves and the Indians, and carrying our own judgment into effect with a strong hand, we incur the displeasure of the Most High. Some very judicious and considerate men in our country think that our public functionaries should stop where they are; that, in the first place, we should humble ourselves before God and the world, that we have done so much to destroy the Indians, and so little to save them; and that, before another step is taken, there should be the most thorough deliberation, on the part of all our constituted authorities, lest we act in such a manner as to expose ourselves to the judgments of Heaven.

I would have omitted this topic, if I could suppose that a majority of readers would regard its introductions as a matter of course, or as an affectation of rhetorical embellishments. In my deliberate opinion, it is more important, and should be more heeded, than all other considerations relating to the subject; and the people of the United States will find it so, if they should unhappily think themselves above the obligation to "do justly, love mercy, and walk humbly with their God."

I close this introductory number, by stating what seems to be the present controversy between the whites and the Indian tribes of the south-western States: I say the *whites*, (that is our country generally,) because certain positions are taken by the government of the United States, and certain claims are made by the State of Georgia, and certain other claims by the States of Alabama and Mississippi. The Indians do not admit the validity of any of these positions or claims; and if they have a perfect original title to the lands they occupy, which title they have never forfeited nor alienated, their rights cannot be affected by the charters of Kings, nor by the acts of provincial Legislatures, nor by the compacts of neighboring States, nor by the mandates of the Executive branch of our national government.

The simple question is: "Have the Indian tribes, residing as separate communities in the neighborhood of the whites, a permanent title to the territory, which they inherited from their fathers, which they have neither forfeited nor sold, and which they now occupy?"

For the examination of this question, let the case of a single tribe, or nation be considered; for nearly the same principles are involved in the claims of all the Indian nations.

The Cherokees contend that their nation has been in possession of their present territory from time immemorial; that neither the King of Great Britain, nor the early settlers of Georgia, nor the State of Georgia, after the revolution, nor the United States since the adoption of their constitution, have acquired any title to the soil, or any sovereignty over the territory, and that the title to the soil and sovereignty over the territory have been repeatedly guaranteed to the Cherokees, as a nation, by the United States, in treaties which are now binding on both parties.

The government of the United States alleges, as appears by a letter from the Secretary of War, dated April 18, 1829, that Great Britain, previous to the revolution, "*claimed* entire sovereignty within the limits of what constituted the thirteen United States; that all the rights of sovereignty which Great Britain had within said States became invested in said States respectively, as a consequence of the Declaration of Independence, and the treaty of 1783;" that the Cherokees were merely "permitted to reside on their lands by the United States; that this permission is not to be construed so as to deny to Georgia the exercise of sovereignty; and that the United States has no power to guarantee any thing more than a right of possession, till the State of Georgia should see fit to legislate for the Cherokees, and dispose of them as she should judge expedient, without any control from the general government."

This is a summary of the positions taken by the Secretary of War; and, though not all of them expressed in his own language, they are in strict accordance with the tenor of his letter.

In my next number, I shall proceed to inquire—"What right have the Cherokees to the lands which they occupy?"

In the mean time, permit me to use the signature of that upright legislator and distinguished philanthropist,

William Penn.

ELOQUENT APPEAL.

The following eloquent appeal is a recent talk of an aged Chief of the Creek nation to Gen. Jackson. Its language goes to the heart:—

"Brother! The red people were very numerous. They covered the land like the trees of the forest, from the big waters of the east to the great sea, where rests the setting sun. The white people came—they drove them from forest to forest, from river to river—the bones of our fathers strewed the path of their wandering. Brother, you are now strong: we melt away like the snow of spring before the rising sun. Whither must we now go? Must we leave the home of our fathers, and go to a strange land beyond the great river of the West?—That land is dark and desolate—we shall have no pleasure in it. Pleasant are the fields of our youth—We love the woods where our fathers led us to the chase—Their bones lie by the running stream, where we sported in the days of our childhood—When we are gone, strangers will dig them up—The Great Spirit made us all—you have land enough—Leave us then the fields of our youth, and the woods where our fathers led us to the chase—Permit us to remain in peace under the shade of our own trees—Let us watch over the graves of our fathers by the streams of our childhood—May the Great Spirit move the heart of our father, the President, that he may open his ear to the voice of his children, for they are sorrowful."

LUTHER AND MELANCTHON.

[*From "Dwight's Travels in Germany."*]

Wittenberg, which lies about a quarter of a mile north-east of the Elbe, is one of the weakest fortresses of Prussia; having nothing but a wall, a broad trench, and two towers, to resist an invading enemy. Although to the eye of the mere soldier it has little to recommend it, still to a Protestant, and to every one who loves mental freedom, it will long remain a hallowed spot, as it was once the scene of the labors, and now contains the ashes, of two of the greatest reformers. It was in the convent of Wittenberg that Luther studied when he first felt the luxury of moral emancipation. It was here that he thundered against the iniquities and oppression of the Catholic hierarchy, and awakened Europe from the lethargy of ages. Here he preached for many years against the religious prostitutions of the papal see, and roused the animosity of the Pope, of kings, and emperors, until the moral world was in arms. Melancthon, his coadjutor and friend, here united with him in the defence of every thing dear to man, until on Wittenburg the eyes of nations were fixed, as on the fortress of their hopes. It was to Christendom a moral Marathon, where the fetters of tyranny and superstition were broken, when millions, catching the song of triumph, forgot that they had been slaves.

The convent in which Luther studied is still remaining, and the traveller enters the room in which he wrote his replies to the anathemas of papacy, with a curiosity only equalled by his admiration for the character of that great reformer. The chair in which he was accustomed to sit, and the table on which he wrote, are still there, having undergone no alteration during the revolution of three centuries, except the clippings which have been made by the knives of travellers. In his study is a portrait of this great man, as well as of Frederick the Wise, and of his brother John the Steadfast; the two Saxon electors who protected him against imperial and papal power. Just out of the gate through which you pass in going to Dresden, you discover a small piece of ground fenced in, where a few wild flowers are still growing. Here, on the 10th of December, 1520, Luther publicly burned the papal bull which anathematized him, in presence of the citizens of Wittenburg. It is difficult for us, accustomed as we are to laugh at papal anathemas, and knowing how harmless they are now, to form an adequate conception of the courage that thus bade defiance to the pope, the Emperor, and to the dukes and electors whose territories surrounded him.

In the *garrison church*, Luther lies buried. At the distance of a few feet, Melancthon lies interred. Near their tombs are suspended against the walls of the church, two full length portraits of these great men. They were executed during the lives of the Reformers Melancthon is drawn in his morning gown, which is edged with fur; Luther in a preacher's gown, similar to that worn by the Lutheran clergymen at the present time. In the portraits of the Reformers which I had previously seen, they are so frequently painted with beards as long as capuchin's, that I had been accustomed to associate this appendage with all the pictures of that age. I was surprised to find Luther without any beard, and Melancthon with one of not more than half an inch in length. The beard of Melancthon is quite grey, while his hair is black. He is represented as having been of small stature, but in this picture he is above the ordinary height. Luther is painted as quite fat, and appears about fifty-five years of age. Melancthon is very thin, and apparently older.

* * * * * * *

Luther conferred upon Northern Germany, and on the world, a greater blessing than has been imparted by any other individual during the last seventeen centuries. From the time that he first promulgated the rights of the human mind, three hundred years had elapsed before a single monument was erected to his name. The present king in the year 1821, caused one to be erected in the public square of Wittenberg.

From the Pastor's Journal.

A VOICE FROM THE GRAVE OF A HEEDLESS YOUTH.

[Furnished by a Clergyman.]

In the summer of 1811, on the evening of my arrival at home, after an absence of a few days, I was suddenly called to the bed side of a sick youth, whose parents were members of my charge. He had been recently brought home, severely ill. The rapid advances of disease having left him no hope of life, and the gloom of a hopeless eternity opening full upon his conscience, he had lain for several days in great anguish of mind. I found him in an agony of terror, deepening every moment, with death in immediate view. No time was to be lost; the offer of a long-neglected Saviour was presented. He listened with eagerness, but exhausted nature was no longer capable of any act of reflection or resolution. As I waited with anxiety for some signs of a favorable change, he broke out in an accent and with an expression of despair never to be forgotten, "O, I am going—I am going....to....hell!" This cry was followed by a delirium, which locked up the faculties of the soul for the few remaining hours of life. The same night witnessed his departure to a world of unchanging destinies.

That young man was of the class which, by its numbers, and its inaccessible shyness of pastoral instruction, contributes more than any other to the large measure of discouragement allotted to the ministry. He was not notoriously vicious, but to a certain degree intemperate, dissipated and thoughtless. Quite careless of the great concern, he had probably never allowed conscience to own his need of a Saviour, till the tremendous hour arrived which forced the conviction (apparently too late) upon him! Reader, have you an interest in the atonement of the Lord Jesus Christ? If not, let a voice from the grave of a heedless youth prevail on you to seek it "to-day."

EXPENDITURES COMPARED.

Extract from Mr. Grimke's address, in South Carolina, at the dedication of a building as a Bible Depository:—

But there are those who complain of the thousands expended annually, in forwarding the ends of religious societies. The children of this world cast their mites by tens of thousands on the alter of vice and fashion. The theatre alone swallows up in one year, as in a fearful, mighty maelstrom, more of our wealth, than all the religious societies of the Union. The gambling table, inexorable as death, insatiable as the grave, consumes its hundreds of thousands; while the demon of ardent spirits levies a yearly tribute of twenty-eight millions. The children of this world are indeed wiser than the children of light; for *those* pour out their treasures, with a spendthrift joy, at the shrine of vice, and luxury, and fashion; but *these*, in the cause of God, and of eternity, and of perishing souls, too often yield up with reluctance, even the crumbs that fall from their tables. The primitive Christians dedicated to charitable uses, the tenth of their income; but a great majority of modern Christians are content to give, some the thirtieth, some the sixtieth, and some even an hundredth part. May the day yet come, and may its dawn have arisen, even now, on our dear country; when her people, so privileged, and blessed, and honored by God, shall bestow with a prodigal gratitude, on the noble institutions of religion, literature, and benevolence, those thousands and tens of thousands, now wasted, like showers on the desert, on crimes and vices, on follies and fashions! For those who have dedicated a portion of their worldly goods to the erection of this building, they have the delightful assurance, that it is an offering acceptable to the God of love. Never will they repent of such an appropriation; for it well becomes them as Christians, patriots, and philanthropists.

ANSWER TO A CHALLENGE.

"I have two objections to this duel affair. The one is, lest I should hurt you, and the other is, lest you should hurt me. I do not see any good it would do me to put a bullet through your body. I could make no use of you when dead, for any culinary purpose, as I would of a rabbit or a turkey. I am no cannibal, to feed on the flesh of men. Why then shoot down a human creature, of whom I could make no use? A buffalo would be better meat; for though your flesh might be delicate and tender, yet it wants firmness and consistency and will not retain salt. You might make a good English stew or an American barbacue, it is true, being of the nature of a racoon or an oppossum; but people are not in the habit of barbacuing any thing human in these enlightened times. As to your hide, it is not worth taking off, being little better than that of a year colt. As to myself, I don't like to stand in the way of any thing harmful. I am under great apprehension you might hit me! That being the case, I think it most advisable to stay at a distance. If you want to try your pistols, take some object, say a tree or a barn door, mark out upon it a figure of about my dimensions; and if you hit that, send me word, and I will acknowledge that had I been in the same place you might have also hit me."

TO YOUNG AUTHORS.

Mrs. B—— desired Dr. Johnson to give his opinion on a new work of hers: adding, that if it would not do, she begged him to tell her, for she had other irons in the fire, and, in case of its not being likely to succeed, she could bring out something else; upon which the doctor, having turned over the work, said; "Then, madam, I would advise you to put this where your *irons* are."

Prefer the aged, the virtuous, and the knowing: and choose those that excel for your company and friendship; but despise not others.—*Penn.*

Avoid the habit of speaking humbly of yourself as a snare of the devil. Can you submit, not to speak of yourself AT ALL? This is the question.

TERMS OF THE WESTERN LUMINARY.

[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

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